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Occasional quotations and references to ancient and modern writers very properly find a place in the notes. In this matter it is easy to exceed the bounds that circumscribe an edition planned for less mature students. The editor has shown restraint and good taste; see especially under 15.7.11.

On page 81 is a table of the Greek philosophers mentioned in the essay, and pages 82-99 contain essential facts concerning the persons mentioned, including a genealogical chart of the Scipios. The Appendix (pages 101-105) gives the variations of the text from that of the old edition and of Müller. The reading *composita* in 28.12.14 (*compta*, Müller; *cocta*, Moore's edition) may find some measure of support in the quotation from Seneca (Ep. 40.2), who approves of this manner of speech for the philosopher and the old man: *cuius pronuntiatio quoque, sicut vita, debet esse composita* ('calm').

To conclude, this revised edition fulfills well the editor's aim, and will be found a serviceable and inexpensive book.

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CORRESPONDENCE

In THE CLASSICAL WEEKLY 3.49, citing from Sophocles Antigone 31-36, Professor Knapp treats οὐχ (35) as a negative with ἄγειν where μή might naturally be expected. I think, however, that the author is unfortunate in the selection of a passage to illustrate his point. According to this interpretation the infinitive ἄγειν is governed by προκηρύσσοντα. It seems to me that this view is erroneous and that the infinitives ἄγειν and προκείσθαι depend upon φασι (31). In that case, of course, μή would be wrong and hence no explanation for οὐχ is required. This is evidently the opinion of Jebb, to whom Professor Knapp refers, as he translates, "Nor counts the matter light".

ROSCOE GUERNSEY.

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I am afraid that Dr. Guernsey has somewhat missed the point of my remarks on this passage. I do not hold that οὐχ is used with ἄγειν where μή would naturally be expected. My point really was that *non* . . . *sed* and *οὐ* . . . *ἀλλά* repeatedly, in spite of the negative appearance of *non* and *οὐ*, constitute in reality an affirmative, a strongly affirmative expression which is to be taken as a whole; to single out the *non* or the *οὐ* in such cases works harm to syntax and interpretation both.

The fresh examination to which I have subjected the passage since the receipt of Dr. Guernsey's note compels me to admit that I might have found a better example from Greek to illustrate my point. Syntactically it is easier to join ἄγειν in 34 with φασι in 31. But since φασι was said in 31 we have had κηρύξαντ' in 32 and προκηρύσσοντα in 34, and I am still persuaded that we shall get a far better effect in 34-35 if we regard τὸ πᾶγμα . . . ἐν πόλει as in effect oratio obliqua, giving Creon's thought. Stylistically, surely, this is the better view. Antigone's words with hardly a

change give Creon's command precisely as he might have uttered himself, thus: τὸ πᾶγμα ἄγε (ἄγετε) οὐχ ὥς . . . ἐν πόλει. I write here οὐχ on the basis of my paper to which Dr. Guernsey refers. To offset Jebb's preference for another construction I beg to report that that excellent Greek scholar, Professor Humphreys, construes ἄγειν as I have done, though he takes a different view of οὐχ. C. K.

THE NEW YORK LATIN CLUB

On Saturday, January 8, the New York Latin Club held one of its most successful meetings. Ninety-three members and guests heard Professor Paul Shorey of Chicago speak upon The Making of a Litterateur. To do justice to this paper is impossible: it sparkled with humor from beginning to end and kept the audience delighted throughout.

After a most felicitous introduction, Professor Shorey spoke of the characteristic of bookishness, so noticeable nowadays, and yet fully as noticeable two thousand years ago, and even earlier. The epic died of overproduction: the same fate befell successively lyric poetry, the drama, and Socratic dialogue. The eight centuries beginning with the establishment of the Alexandrian library were a time of libraries, books, and readers by the million. Alexandrians and Germans would be hard to distinguish in their production of dissertations. Professor Shorey read a list of titles of theses German and Alexandrian indiscriminately mixed, and successfully defied his hearers to distinguish one class from the other. The Ancients were great readers of 'papers'.

After some apt illustrations from Martial, the speaker came to the main topic of his paper, Lucian, "the sage who laughed the world away". He drew parallels between a number of Lucian's works and familiar books of modern times, showing all through the spirit of the twentieth century, or at least the latter part of the nineteenth, and illustrating by translations with modern terminology the fact that there is nothing new in heaven or on earth. The attitude of Lucian and of Aristophanes toward the gods is no more irreverent than that shown to us in The Houseboat on the Styx: the humorous side appealed to Lucian in everything: Professor Shorey's last reference, "The Fly, An Appreciation", illustrates this most fittingly.

Everyone went away with a new sense of humor and fun stored in the Classics for those who will read, and sense of appreciation to Dr. Shorey for calling again to mind that the 'dull grind' idea of Greek and Latin is in large measure at least subjective.

EDWARD C. CHICKERING, Censor.

The title of Miss Franklin's paper in the last issue (page 82) should be corrected to read The Place of the Reader in *First Year Latin*.